

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

Vol. XXVII

APRIL, 1910

No. 4

EDITORIAL NOTES

THERE may be a natural incapacity in the minds of some persons to understand the significance of the Resurrection of Christ, but the repentant, believing soul who knows by experience, like Mary Magdalene, that sin has been forgiven, has no difficulty in accepting literally the statement in the Gospels that Christ died for our sins and rose again, and is now living forevermore. One who is not conscious of sin or wrong doing, as it has been said is the case with many Orientals, may doubt the Gospel history, but where Christ has been preached as the sinner's Friend their hearts have bowed down before Him and He has been worshipped as the God of the living. The first disciples had seen the risen Saviour—"Mary Magdalene came and told the disciples that she had seen the Lord"—and in every generation since that time the penitent sinner with believing mind and devout heart has seen the Saviour and experienced His pardoning power and all-conquering love. Every redeemed soul can joyfully exclaim:

Oh for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me.

In the New York *Catholic News*, March 26, 1910, is an account of a Paulist mission in Brooklyn, which says that "many fallen-away Catholics came back to the practice of their duties." The paragraph adds: "Critics have often said, 'Let us take care of our own; let us stop the leakage before we go out after the lost sheep of the other churches.' They forget that the mission to non-Catholics reaches many of the careless Catholics."

Thus we see that the Paulist Fathers have been only pretending to convert the Protestants. Their "non-Catholic missions," by their own confession have been mere bluff. It is well that such a revelation has taken place, for every intelligent American who has studied the subject even slightly knows that the Protestant who becomes a Romanist forfeits his liberty and gets into a dangerous morass of superstition and bigotry, from the miasma of which he will find it most difficult to escape.

Extra Copies of the Converted Catholic for May

The May CONVERTED CATHOLIC will contain a full account of one of the great events of history—the noble, patriotic, typically American action of ex-President Roosevelt in refusing to call on the Pope. A large edition of the May issue of the Magazine will be printed if our friends will send their orders for extra copies early this month. How many Magazines do you want at Five Cents each? Many friends should order 100 copies each. Thousands of Catholics will read it and be enlightened and all Protestants will understand the true spirit of Romanism better than they ever did before. Orders for extra copies should come to this office before April 20.

The Paulist Fathers Admit Failure to Pervert Protestants

There have been many indications of the hand of Providence in the Fairbanks incident, not the least of which is the confusion thrown into the ranks of the Jesuits and Paulists in their efforts to delude Protestants into the toils of Rome. We know the Pope complained of the evangelical Protestant work in Rome as proselyting the Italians. Whereupon everybody said, "That cuts both ways. If Protestants should not convert the Italians, why should Catholics try to convert Protestant Americans?" So the Paulists in their deceitful way now say that what they really mean by "non-Catholics" primarily concerns the "careless Catholics" who have turned away from their Church and abandoned its services.

Colonel Roosevelt and the Pope

A despatch from Rome, March 22, said:

The arrangements for Col. Roosevelt's audience with the Pope were completed to-day. The audience is fixed for April 5. The arrangements for the reception were made by the Vatican authorities on condition that Col. Roosevelt does not lecture before the American Methodist Church while in Rome.

The Methodists now realize that it will be extremely difficult to persuade Col. Roosevelt to forego the audience with the Pope, which he was so keen about that he applied for it himself.

Counsellor Charles Eaton, of New Hampshire, whose vigorous writings in defence of the rights of Catholics against the tyranny of their hierarchy have been so acceptable to our readers, in a communication received last month suggests a general protest against Mr. Roosevelt's visit to the Pope. Our good friend says:

Can we not start a general protest against Mr. Roosevelt kissing the hand of the Roman Pontiff, who threatens to punish here and hereafter all our Catholic fellow-citizens—numbering 14,000,000 according to hierarchical figures—who take advantage of our institutions and practice our liberties? I would like to see such a protest signed by converted Catholic Italians and mailed to him, care of the American Ambassador at Rome. It might begin: "We, formerly Catholics—now Protestants—having used the liberty given us by the Constitution of the United States, and, therefore, now under the condemnation of the Pope and exposed to ostracism and boycott from our friends and kindred, who like ourselves have been taught to scorn and reproach all who leave Catholicism and become Protestants—and also exposed to eternal torture, protest," etc.

Another protest might go forth from American citizens asking Mr. Roosevelt if he thinks it loyal to religious liberty to kiss the hand that orders the burning of the Bible—the Bible of his countrymen.

Mr. Roosevelt knows that Section 4, Article IV of the Constitution of the United States guarantees a "republican form of government" and he should know that the Pope

avowedly seeks to make our Government a Papal theocracy in all that embraces marriage, education, morals and religion.

Article VI of the Constitution, too, declares all American laws to be the "supreme" law of the land, whereas Mr. Roosevelt should know that the Pope is ever striving to erase that word "supreme" and exalt the supremacy of the canon law of the Vatican above the laws made by the Catholic and non-Catholic American people.

Mr. Roosevelt should further know that the reservations in the VIIIth and IXth Amendments of the Constitution give the people, all the people—Catholic and non-Catholic—jurisdiction over the marriage altar, over the school-book, over the press, over the Bible, over the Church and over liberty of speech; and he should know that the Pope is continually striving to wrest this jurisdiction—this blood-bought sovereignty—from his fellow-countrymen.

MR. ROOSEVELT REFUSES TO SEE THE POPE

THE CONVERTED CATHOLIC is usually in the hands of its readers by the first of the month of issue, but sometimes the printer causes delay of a day or two. That has been the case this month, and what at first seemed to be an inconvenience has been providential, for it gives us the opportunity of announcing that Mr. Roosevelt has refused to visit the Pope, because the Vatican officials in extending the invitation, on March 23, had said:

"We hope that nothing will arise to prevent the interview, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."

To this our great ex-President replied on March 25:

"It will be a real pleasure to me to be presented to the Pope, and I fully recognize his right to receive or not receive whomsoever he chooses, for any reason that seems good to him. On the other hand, I, in my turn, must decline to make any stipulations or submit to any conditions which in any way limit my freedom of conduct."

Then the Pope said the interview could not take place, Mr. Roosevelt said "All right," and all Americans say "Alleluia!"

ROMAN CATHOLICISM IN THE UNITED STATES

THE official Catholic Directory for 1910 gives the number of Roman Catholics in the United States as 14,347,000. This includes men, women and children; even the infants in their mothers' arms are included. These figures are supplied by the priests in every parish who jot down not only the names of those whom Protestants would call "church members," but even those who they think ought to be, from their names, Catholics. From the manner in which these statistics are compiled, and from conversations with many priests, it can be safely assumed that there are not more than 10,000,000 Catholics in the United States. The compilers of the Directory say that the figures show a gain of 111,576 over last year, whereas the immigration figures of last year indicate that fully 450,000 immigrants from Catholic countries landed on our shores last year, and nearly double that number in the two previous years.

When the parish priests send their lists to the bishops, who forward them to the publishers of the Directory, the total is frequently swelled to make a brave showing for political purposes. Every Roman Catholic bishop in the country knows the value of the "Catholic vote" and politicians too often fall into the trap set for them. It is said that under the flag of the United States, including Alaska, the Philippines, Porto Rico, and the Hawaiian Islands, there are 22,587,000. These figures also loom large on the political horizon; but what kind of Christians those millions are is another question.

While the Roman Catholic Church in the United States has lost more than half of the immigrants from Catholic countries—some high Roman Catholic officials, like Bishop McFaul, of Trenton, say two-thirds—the hope of the Church to maintain its ground rests in the parochial schools, of which the Directory says there are 4,845 in this country, with an attendance of 1,237,251.

The Catholic population of New York State is given as 2,722,649; of Pennsylvania, as 1,404,766; of Illinois, as 1,443,752, and of Massachusetts, as 1,373,772.

Every progressive American knows that under the instruction of the hierarchy, who receive their orders from the Jesuitical clique in Rome that directs the affairs of the whole Church, the Roman Catholics who are faithful and obedient constitute an element wholly foreign to the principles upon which this Republic is founded; and whenever the issue is raised, that element will be hostile to our Government and institutions.

But the question naturally arises, What can be done with this foreign element? The average politician will use it for party purposes, and obtain its support by favors to the high ecclesiastics. Therein lies a real danger that portends changes in our form of government in the interest of the governing power of the Church of Rome. To avert this danger there can be no better motto for the guidance of every citizen than the old adage, "Eternal vigilance is the price of liberty."

But to the Protestant Christian in America the one great solution of the problem is to share with the foreign element—and all Catholics, as such, are really foreign in proportion to their blind obedience to the hierarchy—the blessings of the Gospel of Jesus Christ. In every community there is evidence that the way of God in directing human life in the paths of righteousness is not known to the Catholic people, and that they are ignorant of their relation to Jesus Christ as their Saviour whom God sent into the world for the redemption of the human race. While these people will confidently say that they are Catholics, they have only a vague conception of their rights and privileges as Christians. Surely they should be told that Almighty God, for Christ's sake, will hear their prayer for guidance, mercy and peace; and that the desires of their hearts will be granted by the Heavenly Father if they will come to Him pleading the merits of the loving Saviour who died for our sins and who rose again and ascended to live forevermore at the right hand of God to make intercession for us.

When Roman Catholics are brought into the knowledge of Christ as their personal Saviour, there are no more zealous and energetic champions of evangelical truth than they become, or more active members of any church that they may join. This is the testimony of evangelical pastors everywhere.

Miss Madge Moulton, "The Escaped Nun"

Our excellent Protestant contemporary, *The Bulwark*, of Glasgow, Scotland, contains this paragraph about a large meeting in that city, addressed by Miss Moulton:

The young nun who escaped from a nunnery in Kent, and was saved, by the timely arrival of some railway men, from forceful recapture, recently addressed a meeting in the Christian Institute, Glasgow. She described the manner of her escape, and how the attempted recapture was defeated. She described the trivialities of the life from which she broke away. This provokes the local Roman Catholic organ in Glasgow, *The Observer*, to say that she talked "piffle"; what else could she, when that is the tenor of the monastic life? *The Observer* challenges Miss Moulton to specify infamy existing in the monastery. The challenge is idle. Infamy is bad anywhere and everywhere. Monasteries and nunneries are not bad merely when infamy stalks through their recesses. History proves that it has done so often. The philosophy of human nature teaches that the possibilities of evil are no less inside than outside the walls, because the life, and the plan of the life, therein is wrong, unwise, unsocial, contrary to God's plan, and an utter waste of mind and morale. The liberty wherewith Christ makes His people free needs not to be guarded, and ought not to be counteracted, by the beggarly device of stone walls and bolted doors.

Inmate of Convent Sues the Order

A recent despatch to *The New York World* from Lansing, Mich., said that the Supreme Court of Michigan awarded Mabel Wellington \$3,500 for her services during seven years' confinement in the House of the Good Shepherd, at Fort and Nineteenth Streets, Detroit. The Catholic Directory for 1909, thus describes this institution: "Attended from St. Ann's Church. Sisters of the Good Shepherd. Mother M. Stanislaus, superior. Choir Sisters, 21; Lay Sisters, 6; Outdoor Sisters, 4; Magdalens, 33; Penitents, 265; Preservation Children, 130."

The Supreme Court, in handing down its decision, declared that such detention as that concerning which evidence had been given was "intolerable." When all the American Catholics learn their rights as citizens and exercise them, it will not be possible for any such cases to occur.

JESUITISM

That which gives the greatest terror to Jesuitism is its constant and universal individualization. The policy of Rome is, in every land, what the character of its inhabitants may require for their subjugation. It yields to every form of government, and conforms to every kind of taste. It stands prepared to seize on every department of thought, of influence, and of feeling. In England it is sweetened with pleas for toleration; and in Spain it is as intolerant as the grave. In heathen countries it leaves scarcely a line of demarcation between itself and the habits of the heathen; but here it labors with incessant toil to cover its absurdities with seeming conformity to Scripture truth. It adapts itself to individuals as readily as to nations; and to this, in particular, their priests are trained. The fraternities of Rome have, with one design, secured the advantage of a division of labor; and they conduct their departments with terrific skill. The Jesuit commands the literary sphere, corrupting the courses of history and tingeing its narratives with the coloring suited to his purpose. The Dominicans preside in the department of discipline and errors, and lead the proceedings of the Inquisition. The mendicant orders descended to the lowest grades of society, adapting their arts to the vulgar mind. Nothing is so high that they will not aspire to it; there is no degradation to which they will not stoop. They are all things to all men, if by any means they destroy some. Where they fail, they clamor with a sense of injury; but where they succeed, the system they form lies like an incubus on the breast of prostrate nature, or preys, like the eagle of Prometheus, on the vitals of her peace.

A glance at the nations now subject to the Roman yoke will prove what I have said. For where shall we seek the protectors of our most unnatural slave trade but in Portugal? A Papal State! Civil war has no existence now so barbarously brutal as in the provinces of Spain. France had no obstacles to her liberties so fatal as the Roman priesthood. In Italy alone has vice combined with elegance and treachery in her most hateful forms. Ireland has no calamity equal to that of her sensual habits and her subjection to this creed. The Canadas are wrung with its torments. The United States are assailed by its inroads. The

Southern America lies beneath its power like a paralyzed giant possessed of all wealth but bereft of all energy, because, through the malignity of this domination, bereft of the Word of God. It appears in every nation, wearing the features of the master sin; it is steadfast in its purpose and simple in its aim, as if, with a dreadful fortitude, determined to exhaust the forbearance of heaven and complete the catastrophe of man.—*C. Stovel.*



The above article is taken from a copy of *The Christian Intelligencer*, edited by an Association of Members of the Protestant Reformed Dutch Church, Charles Van Wyck, Proprietor. Vol. XI, No. 4—Whole Number 524, office corner Nassau and Ann streets, New York. Saturday, August 15, 1840. This copy was recently sent to *The Converted Catholic* by one of its subscribers in New York State, who believes this Magazine is an exponent of the Protestant faith and a witness for the truth of God against the errors and corruption which Jesuitism has introduced into the Church of Rome.

The *Christian Intelligencer* continues to be the exponent of the faith and principles of the Reformed Dutch Church, and is now published at 149 Church street, New York, and it still stands for the same high ideals that it advocated seventy years ago.

The words "Dutch" and "Protestant" are not as frequently used now as they were in the early days of this great evangelical paper, which has always been sound in the faith and true to American principles. The Reformed Church, though not one of the largest denominations, is one of the most influential in molding the religious, moral and intellectual life of the American people. Its pastors have always been distinguished for learning, eloquence and patriotic fervor.

From California:—I wish I had money to publish *The Converted Catholic* in Italian, Spanish and Portuguese. Is it not strange that Romanism is never studied in our Sunday school lessons? Now that the Roman Catholic Church has decided to push its work into the villages, something should be done to induce progressive Protestants to study Romanism. Do you not think so? May God continue to bless you abundantly!

D. F. W.

Jesuitism Cannot be Refined or Elevated

In the Jesuit weekly paper of New York City, *America*, January 15, 1910, p. 372, there is a review of a book, "The Question of the Hour—The Catholic Church in the United States"—by Joseph P. Conway, in which is this sentence: "The author does not brag too much about our church membership, for he admits (p. 186) that we have not been uniformly successful in holding the spiritual allegiance of our own." The reviewer in *America* also has this sentence (presumably referring to his own people): "The irreligious and unbelieving elements, with their shallow brain pans and leather lungs, receive due attention in two full chapters." Apart from the slur upon his fellow-citizens by the Jesuit writer, that last sentence is a good specimen of the Jesuit vocabulary. When the Marquise des Monstiers-Merinvillle (Miss Caldwell) gave \$300,000 for the establishment of a Catholic University at Washington, she said:

"Being naturally religious, my imagination was early caught by the idea of doing something to lift the Roman Catholic Church from the lowly position which it occupied in America: so I thought of a university or higher school where its clergy could be educated and, if possible, refined."

Evidently the "education" and "refinement" to which the noble lady referred have not yet reached the Jesuits. They may be educated in the sophistries of Rome and in all the cunning devices of their Order, but there is still a woeful lack of refinement in language and morals among them.

Hence it was no surprise to cultured Americans to learn that the Marquise des Monstiers-Merinvillle should say in her letter from Rome, October 30, 1904: "For years I have been trying to rid myself of the subtle yet overwhelming influence of a Church which pretends not only to the privilege of being 'the only true Church,' but of being alone able to open the gates of Heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off the yoke of Rome."

There is no power on earth capable of "refining" Jesuitism or making it a religious or moral institution for the betterment of mankind: and surely the Lord our God, who is righteousness and truth, can have nothing to do with such a Satanic system.

THE SWEATING IMAGE IN PERU

By Rev. James Watson

IN November, 1906, a remarkable incident took place in Lima. The late President of the Chamber of Deputies had been a man of very liberal ideas and amongst other things became responsible for the removal of the crucifix from the table of the Chamber. In revenge the Archbishop refused him a public requiem at his funeral. The whole community was indignant and the Congress passed a unanimous vote of censure on the Archbishop. This was a terrible blow to the Romish Church, and it was felt that something special would have to be done to enable the Church to regain its prestige. Accordingly one morning the report was circulated that a certain image in El Prado Church had begun to sweat because of the ill-treatment of the Archbishop. This notice caused great excitement in the community, and hundreds of people flocked to the church to see the miracle.

El Prado Church is about three hundred yards from my house in Lima, so one morning I went to see what could be seen. There at the foot of the altar stairs was a wooden image supposed to represent Christ. It was the usual style of gaudy, tawdry idol with which Rome captivates her dupes. The image had long black hair. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering. The image was dressed in a long crimson velvet robe, trimmed with deep gold braid: it had also a large collar and cuffs of lace. On the skirt were pinned about a dozen silver medals (given in gratitude by persons who had been miraculously healed by the image!) Crowded around were numbers of women on their knees, striking their breasts and crying, "Aye! Dios mio! Dios mio!" (Oh, my God, my God!) On the outer edge of the crowd were ladies of the better class who had visited the church out of curiosity, and who now watched the scene with a sort of incredulous smile. Round about stood many men, laughing and sneering at the whole deception. I managed to get quite close to the image, but could see no sweat. The face was colored with a shining enamel paint, and since the image could only be seen through the smoke, vapor and reflection of hundreds of flicker-

ing candles and lights, the credulous might easily be deceived. But although there was no perspiration falling from the "saint," that did not prevent three miserable dirty negro altar attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool "wet with the sweat of the saint," and all nicely wrapped up in colored tissue paper. This cotton wool was said to be very efficacious in curing every imaginable disease.

As I turned to leave the church I glanced through the open door of the vestry. There, in full view of the Perspiring Image and the sweltering crowd, the old parish priest was entertaining one of his young confreres with wines, coffee and cake—joking and laughing, wholly indifferent to the poor deluded people at the foot of the altar steps.

Truly a faithful picture of Romanism—the painted image, the so-called miracle, the crowd of ignorant and superstitious devotees, the high class ladies smiling incredulously, the men scoffing, the busy trade in relics, and the jolly priests.

As I emerged from the dimly-lighted church into the blaze of the noonday sun, I passed a Franciscan monk in brown robe and sandals. The whole scene made me feel as if I were in a dream and had been transported to the dark days of the Middle Ages. But stepping out into the street I was quickly awakened. A telegraph messenger hurried past on his errand of haste; at the open door of a corner store I heard the faint tinkle of a telephone bell, quickly drowned by the clanging gong of an electric car as it whirred past. Looking along a side street I saw an automobile disappear in a cloud of dust, and a few steps further on there were wafted through the open window of a dwelling house the stirring strains of one of Sousa's marches on a gramophone!—*The Neglected Continent*.

The Bible House of Los Angeles, whose advertisement appears on the third page of the cover of this Magazine, has for several years been sending large grants of Underscored Spanish Testaments and Gospels to Peru. The prayers of God's people are earnestly requested that the Peruvians who read these Scriptures may have their eyes opened to the inconsistent practices of the priests, and that many may be led to a saving knowledge of Christ through the reading of the pure Word of God.—Ed. C. C.

Papal War on the French Government

An editorial in the *New York Sun*, March 15, 1910, commenting on the recent misappropriation of funds by a subordinate official in the adjustment of the church property, said:

There may have been some excuse for the ruthlessness with which the Catholic Church in France has been persecuted and the violence with which the Concordat was broken. The militant party in the Church, disregarding Pope Leo's injunctions, was actively opposed to the Republic and constantly intriguing in behalf of pretenders. The corporation which was the immediate cause of the bill against associations, with all the extensions that were evolved out of it, if it was not the agent of a religious and political conspiracy had all the appearance of one. It certainly justified the measure that M. Waldeck-Rousseau put through; it gave color to the constructions put on it by M. Combes and his successors, which were ratified by the country in subsequent elections. With the desire for the separation of State and Church was joined the impression that it could only be brought about by forcible means.

On March 22, in response to a letter enquiring "What was that corporation, and what were its manifestations which gave it the appearance of conspiracy [against the Government]?" the editor made this reply:

The immediate cause of the associations bill of 1901 was the political stand of *La Croix*, a newspaper, the capital for which was provided by the Assumptionist Fathers. The investigation showed that their congregation had been active in many business affairs, in politics and something very like an organization to overthrow the Republic; the first corporation attacked was the Augustinian Congregation of the Assumption.

As might be expected, the Vatican is now waging an even more vigorous war against the French Government than it did ten years ago. A Paris despatch to the *New York Tribune*, March 13, described the Papal political campaign now being carried on through the hierarchy, the avowed purpose of which is to return a Chamber of Deputies that will restore the Papal supremacy over the rulers of the land. In connection with the campaign against the public schools, electoral committees of Catholics were formed, in some cases

under the direct leadership of bishops and clergy. Many priests, however, are sufficiently loyal to their country to refrain from any overt action and even a few bishops have publicly disapproved of both campaigns. The language used by the upholders of the Papacy against the Government varies according to the nature of local Catholicism. The Bishop of Autun tells his people to "choose a candidate who will vote according to your beliefs in religious matters;" but Monsignor Guerard, Bishop of Coutances, after describing France as the prey of politicians who are bringing about "universal decomposition," concludes: "If all the Catholics of France will unite at the coming elections they will put an end to the crimes against religion and liberty which the coalition of Judaism, Freemasonry and Protestantism is committing."

The practical lesson for all Americans to learn from these things is, that if our Government sufficiently offended the Vatican, the Papacy would be as active in making war upon our Republic as it is in trying to overthrow that of France.

Protestantism in France

According to the *Christian Guardian*, "French Protestantism is making but slow headway. The recoil from Roman Catholicism in France has been so tremendous that all religion has fallen into disrepute. Within the last ten years we are told that more than 1,500 priests have left the Roman priesthood, but they have not united with any other church, and probably never will. With all its astuteness the Roman hierarchy has made an awful failure in France, and the end is not yet." It seems to us that now is a good time to send a strong force into France and make a stand for Protestantism.

Although the failure of the Roman Church in France has made the teaching of the pure Gospel to the French people very difficult, yet the words of our Lord, "If I be lifted up, I will draw all men unto Me," are as true to-day as ever. The preaching of Jesus Christ and Him crucified will always and everywhere be found the power of God unto salvation.

Wise Words for All Americans

Our good friend, Captain A. D. B. Smead, of Carlisle, Pa., who has been in Europe for several years, sends us some timely comments on existing conditions, especially among the French people, of whose language and modes of thought he has a thorough knowledge. In a letter from Paris, March 7, he says:

Please send me three copies of "The Escaped Nun." A copy should be sent to every member of every State Legislature, in the hope of securing effective inspection laws for every convent and monastery in the land.

The French people made no mistake in asserting the right of the Government to protect itself against that inveterate enemy and conspirator against learning and liberty, the Roman Church—that is to say, the Roman *Empire* masquerading as a Church. The French people are not deceived by the howl of the clerical-monarchical party. They have learned to know its tricks, and to recognize the wolf when they see him.

In the United States the wolf usually wears "sheep's clothing" and seldom seems to be recognized. There he abuses the liberty the hated Protestants have established, reserving the right to overturn it when he becomes strong enough.

It is sad to see how many Americans allow themselves to be beguiled into calling upon the Pope in Rome. It seems to have become a regular custom—almost a craze. They are rushed there by the dozen or score, by chaperons, by conductors of excursions, by Roman Catholic navy chaplains, and others; while some go, as shrewd politicians, in order to curry favor with their Catholic constituents at home. Such behavior can only be explained by the superficial knowledge of history possessed by so many public men in America. The United States has produced a respectable, and even brilliant, galaxy of historians, but business men seem too much occupied to read their books. This neglect also explains the ridicule with which so many half-educated Americans speak of the Puritans. Scorn of the Puritans rests on gross ignorance of important historical facts, and the man who displays it shows that he knows next to nothing of the sources of our

free institutions, which came to us in *civil* government as an actual outgrowth of the free *religious* institutions that the early non-Episcopal reformers built up, and for which they fought and died. This religious liberty, "bought with a price," passed over into civil affairs; it was again and again fought for, was transplanted to our shores, and *again* fought for there. For more than a century every nation of Europe and America has been envying and imitating the fortunate possessors of it—England, Holland and the United States. Yet, strange to say, we Americans seem to forget where it came from, to be ignorant of its value, and to act sometimes as if we were ready to abandon it.

In attending lectures in Paris, I have been gratified to hear our learned American historian, Dr. Lea, referred to several times with great respect; but few of our own people are aware of his great reputation, and fewer still are willing to read his volumes on "The Inquisition" and "The Inquisition in Spain."

But to come back to the Pope and the work of his representatives in the United States. I have just read Abbé Klein's latest book on the United States published in Paris in 1910, and called "L'Amerique de Demain," ["The America of To-morrow."] It says many agreeable things about us. He made his second visit to America in 1907, and this book is the result. His first book was called "Au Pays de la Vie Intense," ["The Land of the Strenuous Life."] He is a priest first, last, and all the time, and he directed his attention chiefly to the work, and the plans, and the wonderful growth and prospects of the Roman Church in the United States. In one place he exclaims: "It is incredible how deeply the prestige of the Roman purple impresses the imagination of Americans." The figures he gives are up to the summer of 1907.

Abbé Klein plainly says that the Roman hierarchy confidently expects more than half the population of the United States to be Roman Catholic within the next twenty-five years.

When I was in Grenoble, a professor at the university in lecturing on "Population and Depopulation," said that the

people of the United States (with the exception of the *foreign* elements) are the least productive of all the races on earth, and that they are diminishing in numbers even faster than the French. In 1903 I heard German-Americans declare that if it were not for our immigrants we Americans could not even keep up our census figures. If that be true, the need for the conversion and assimilation of Roman Catholic immigrants becomes an urgent question demanding an immediate response, or they will overwhelm everything we consider American "of the old school." I wish that Abbé Klein's latest book could be read by all patriotic American Protestants. It would surely open the eyes of thousands who are unconsciously aiding the Roman clergy in their work.

"Mixed Marriages" of Prominent Catholics

Mr. John D. Crimmins is one of the most prominent Roman Catholics in New York City. He is a man of wealth, culture and liberal ideas, and is always conspicuous in any important local celebration or enterprise of his Church. His son, Thomas, however, evidently does not find the faith of his father good enough for him, for last February he not only married a Presbyterian lady—and in Lent, too!—but went with his bride, Mrs. D. Herbert Lloyd, to a justice of the peace at Augusta, Ga., to have the ceremony performed.



There was a time when John L. Sullivan the pugilist was, if not one of the best Catholics in the country, one of the best known. In the days of his public career his gifts to the Roman Church were neither few nor small, and when he went to large cities on professional business he not infrequently called upon prominent ecclesiastics.

But "John L." does not think so much of his Church now as he did in years gone by, for in February he sailed for Europe with a bride who had "slipped around to the City Hall" in Boston the previous day and got the license.

According to the most recent Papal decree on the subject, "John L." is not really married at all, because no priest took part in the wedding ceremony; but the bride and bridegroom are doubtless of the opinion that the law of the Commonwealth of Massachusetts is good enough for them.

SERVICES IN CHRIST'S MISSION
331 West Fifty-Seventh Street, New York

JAMES A. O'CONNOR, Pastor.

AT the afternoon service in Christ's Mission, on Sunday, March 20, 1910, Pastor James A. O'Connor announced that \$7,500 had recently been received from the readers of THE CONVERTED CATHOLIC for the payment of a mortgage for that amount on the Mission building, and that that mortgage was now canceled. He read a copy of the official discharge of the mortgage signed by the Register of New York County, and said he had hoped to burn the mortgage, but had learned that under a law recently enacted such documents must be preserved in the county records, duly marked "Canceled."

DISCHARGE OF A MORTGAGE

No. 79091.

Register's Office, County of New York,
 State of New York.

I, Max S. Grifenhagen, Register of the said County, do hereby certify that a certain Mortgage bearing date the first day of August, 1907, and recorded in Block Series Section 4, Liber 186 of Mortgages, page 242, to secure the payment of the sum of \$7,500 [on the property, No. 331 West 57th Street] was, on the nineteenth day of March, 1910, duly satisfied of record in this office.

Given under my hand and official seal, this
 [Seal] 19th day of March, 1910.

MAX S. GRIFENHAGEN, Register.

The progress of the work of Christ's Mission in material things has been no less marked than the spiritual results that have attended the preaching of the simple Gospel which is the power of God unto salvation for all who come within its influence. The friends of Christ's Mission have good cause to congratulate themselves on the visible returns from their investments in this cause; and their prayers and good wishes have borne fruit in the regeneration of souls, so many of whom have been brought out of darkness into light. Another step in advancement was the new pews.

THE PEWS FROM DR. CROSBY'S CHURCH

In calling attention to the fine pews, which add greatly to the seating capacity of the chapel, Pastor O'Connor explained that they had been presented to Christ's Mission by the trustees of the Fourth Avenue Presbyterian Church, which had been known so long as the church of Dr. Howard Crosby. That building had been recently sold, and when Pastor O'Connor attended the last communion service in February the pews were given to him for Christ's Mission. The congregation of the Fourth Avenue Church, of which the Rev. Dr. Walter D. Buchanan has been the pastor for the last ten years, will go uptown, as business has taken complete possession of that section of the city. As Christ's Mission has grown in importance and usefulness since its removal from Twenty-first street to its present admirable location, so the Fourth Avenue Church, with its historic record as one of the great forces for righteousness in the city, will become far more useful in the uptown district. It is fortunate for Christ's Mission that by reason of its central location it can stay downtown.

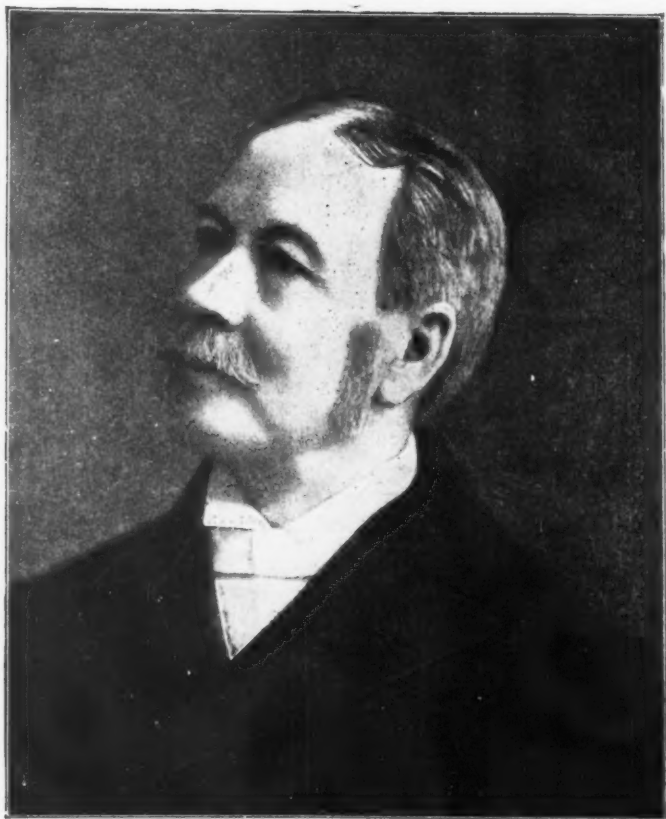
As Dr. Howard Crosby was one of Pastor O'Connor's friends in the early days of Christ's Mission, he referred to their pleasant relations, and quoted part of a letter which Dr. Crosby had written as follows:

116 East Nineteenth Street,
New York, Feb. 7, 1889.

I take the greatest pleasure in commending the Rev. Mr. O'Connor's work among the Roman Catholics. As a Romanist who has seen the fearful errors of Rome, and has also found the beauty and simplicity of the Gospel, he is admirably qualified by his experience, as well as by his sound judgment, to preach Jesus to his former co-religionists, and to gather from them a true Church of Christ that knows only one Mediator, and only One, who can forgive sin. The Rev. Mr. O'Connor has for years maintained the excellent character of his work.

HOWARD CROSBY.

Pastor O'Connor then introduced the Rev. Robert Stuart MacArthur, D.D., LL.D., of Calvary Baptist Church, and one of the trustees of Christ's Mission, who spoke as follows:



REV. ROBERT STUART MacARTHUR, D.D., LL.D.

DR. MACARTHUR'S ADDRESS

Dear brother pastor and Christian friends:—In my heart I feel great joy to be here on this beautiful spring Sunday afternoon. The joy I felt before coming has been deepened and broadened and heightened and sweetened by what Pastor O'Connor has told you of his personal history, of the history of this work, and the payment of this sum of money, which removes a mortgage from this building. And so I bring you hearty greetings and congratulations:

My first congratulation is—*the opportunity before you.*

The sum of money mentioned by Pastor O'Connor indicates no small amount of self-sacrifice on the part of many, and generous contributions by others who were able to give more; most of all is it a testimony to the wise management, Christian spirit and loving nature of the pastor himself. I think that it is fitting to-day that we should say that he has labored long, earnestly, faithfully, prayerfully and successfully in this work. Wise in words, gentle in manner, and Christlike in spirit, he has won friends among Protestants, who sometimes are disposed to look askant at any man who comes from the Church of Rome. He has also retained the friendship of Catholics, and won from others admiration and affection for his excellent spirit and his success in his work.

My heart was touched as I listened to his words regarding those among whom he was brought up and educated, and to whom he ministered for eight years as a priest of Rome. It is delightful that he retains the admiration and affection of so many of those with whom he was formerly associated. Some of those who have left the Roman Church, in their zeal, have been bitter. I can understand their bitterness, too. They have often received bitter criticism for their action, and it is only in human nature to respond in kind. But there is a nature that comes in the second birth, when we are born not of the flesh, nor of the will of man, but of God. Then a new heart takes the place of the old, and often bitter, heart; and when a man comes into this larger and diviner life, like our brother here, he manifests it in his work.

I have received criticism myself—and more probably than any other pastor in this city—from papers edited by repre-

sentatives of the Pope, but I have always got along very comfortably, in spite of it. I imagine that I have not always had the wisdom, gentleness and grace that Pastor O'Connor has manifested, but still I have learned a great deal from him on the questions at issue between Roman Catholicism and our Protestant Christianity.

I rejoice with great joy at the payment of this money because a mortgage is a most uncomfortable piece of ecclesiastical furniture. Before the dedication of our Calvary Baptist Church, on this street, we had to postpone the dedication for several months, until it was paid for. I did not see how we could dedicate the building to God, unless we owned it ourselves, and we could not own it ourselves if we were in debt. I well remember the day when the last payment was made. I was determined that no pew in the church should ever be owned by any man as his private property. It was then the custom in this city when funds were being solicited for the building of a church, to give the ownership of a pew in consideration of the gift of a sum of money for the erection of the edifice. But in Calvary Church every pew is dedicated to God, and there is not a man in the United States rich enough to buy and own a pew in it.

Pastor O'Connor has called attention to the gift of these fine pews from Dr. Crosby's church, and I cannot forbear to speak of the additional joy I feel that his name will thus ever be associated with Christ's Mission. For seventeen years, on every second Wednesday, I sat beside Dr. Crosby in a clerical club, of which he was president and I secretary. I was there one morning when a knock came to the door, and Dr. Crosby asked me not to answer it, "because I think that's for me." As he spoke the color left his face, and he showed the sorrow he felt in his heart.

"Brethren," said he, "that call was for me. My daughter in Troy is very ill, and I fear we shall not have her with us very long."

So saying, he left the room. When he had gone out, Dr. Van Dyke (the father of the present Dr. Henry Van Dyke, now at the Brick Presbyterian Church) said, "Let us pray!" Then we all knelt down and prayed for Dr. Crosby, and that

the life of his daughter might be spared, if it were the will of God. She passed away, however, within a few days, and I did not see Dr. Crosby again until I saw him in his coffin. I loved him very much. In our intercourse I never thought of our denominational differences. He had a clear head, and a pure heart. He was heroic, ready to fight for the right to the very death, if need be, but gentle as a woman, and in some things even timid as a maiden. I am glad that there is a remembrance of him in these pews, and that in the years to come the name of Howard Crosby will ever be associated with this chapel in Christ's Mission.

I want to congratulate you also because quite recently Pastor O'Connor has secured so *influential an assistant in this work*—no less a personage than the Pope of Rome. Pope Pius X has recently put himself directly behind Pastor O'Connor and offered his assistance in this work, who on his part has accepted his help with great alacrity. The Pope has in his recent treatment of Mr. Fairbanks justified in a remarkable degree the attitude of Pastor O'Connor in establishing and continuing this work. This work stands for American patriotism as well as the Gospel of Christ, as the Son of God, and the Saviour of men. Now, a Roman Catholic can be a loyal American citizen, as many undoubtedly are, but his loyalty to his country is at the expense of his Roman consistency.

Think of an American kneeling at the feet of a man who is himself the subject of a foreign king! The real American bows before God, but not before any man on earth. Our friend, Mr. Fairbanks, was not cowed by any decree which the Pope could utter, but he was like Luther, when the occasion arose, and stood on his feet like the great Reformer. He was perfectly willing to pay proper respect to an elderly gentleman holding a distinguished position, but he was not willing to turn his back on his Methodist brethren in Rome for the privilege of kissing the hand of Pius X. We all honor him for his attitude in this manner. I am now watching to know how some other distinguished Americans may conduct themselves in a similar dilemma; and I am watching with equal interest to see how the Pope will conduct himself, because I think he

is in as tight a place as any of the Roman Catholics who want to be loyal Americans to whom I have so indefinitely alluded.

The Fairbanks-Vatican incident has, in my opinion, fully justified all the work of Christ's Mission; and it has given a powerful impetus to the evangelical work of all the Methodists, Presbyterians and Baptists in Rome. I never knew that the Protestants there were meeting with such success, but Pius X has put his imprimatur on the work of all the Protestants in Rome, and given it a marvelous unlift in Europe and America. On the very next day after he canceled the audience with Mr. Fairbanks, a handsome check for Methodist work in Rome was received from a Presbyterian.

My third congratulation is on the *bright outlook for the work* of Christ's Mission. This was never so bright as it is to-day. I remember Pastor O'Connor's meetings in Masonic Hall when my church was on Twenty-third Street. Then I lived in Twenty-first Street, where Christ's Mission was situated, and have pleasant recollections of my home and the the Mission there. Then my church moved to Fifty-seventh Street, and I lived on this block, nearly opposite this building, and behold! Pastor O'Connor and Christ's Mission followed me up here. I can only say that I am sorry that my hands have been so full and my heart so burdened with the work God has given me to do, that I have not been able to give the time, thought, and money to Christ's Mission that I would gladly have given. I can say confidently that any millionaire could not serve his country and his day and generation better than by giving a quarter of a million dollars for its endowment. I am thinking of writing an article or a paper saying that I would like the closing years of my pastorate at Calvary Church to be signalized by the gathering together of some such sum to secure the perpetuation of this work of Christ's Mission. This very morning I spoke of this matter to a few friends and told them what I have just said, and that in my opinion such an endowment should be put in the hands of wise, prudent, Christian men, who would hold it as a sacred trust, for the perpetuation of this work, and to create with it an everlasting memorial of the life and service of James A. O'Connor.

Easter Sunday at Christ's Mission

The service on Easter Sunday, March 27, was of special interest because three priests were present who had left the Roman Church upon religious grounds: the Rev. Louis Meyer, who had been a priest at Belleville, Ill.; the Rev. Frederick Pace, an Italian, who was a parish priest in Lucoli, Aquila, until he came to Christ's Mission the first week in March; and the Rev. Simon Bayan, whose last priestly duties had been performed in Mexico.

Mr. George C. Stebbins, the great singer of Northfield, and the associate and companion of Moody and Sankey, who has given the wings of music to many spiritual songs that will live in the hearts and on the lips of Christian people all the world over until the Lord shall come again, had charge of the musical portion of the service. All who had heard him and Miss Bennett, the sweet singer who had come with him, on Sunday, March 6, were delighted to see and hear them again.

Pastor O'Connor, after reading from the Gospel of St. John the story of Mary at the Sepulchre on the morning of our Lord's resurrection, said, in part:

PASTOR O'CONNOR'S ADDRESS.

Mary told Peter and John, "They have taken away the Lord out of the sepulchre and we know not where they have laid him," and in those words is expressed the most serious charge that we who have been priests of the Roman Catholic Church have to make against that great organization. The Pope and his priests have for many centuries taken the living, loving Christ away from the people and in His place have simply given them empty ceremonies and doctrines that are powerless to help them in their spiritual life. All mankind feels the need of a living Saviour, strong to deliver and mighty to save from the dominion of sin.

I am not a prophet nor the son of a prophet—and I may not live to see the fulfilment of my words—but the day is surely coming when the Roman Catholic people in America, of Irish, German, French, Spanish, Polish, Italian, Bohemian and Austrian extraction will follow the example now being set by their fellow-Catholics in France and Italy and many other Catholic

countries. They will rise up and do away with that system that has failed to satisfy their spiritual needs in this life and has presented to them only a confused view of the life beyond.

They have not been taught of the power of Jesus and His love for them as a living Saviour, able and willing to help all who come unto Him. He is never presented to them as the all-sufficient Saviour. In the churches they see Him represented either as a dead Christ on a crucifix, or as a weak, helpless infant in His mother's arms, overshadowed by her. The world needs a risen Christ of power as well as love, but the only Saviour the Roman Catholics know is the consecrated wafer; and when they find out that there is no power or salvation in that, many of them turn away and say that there is no God at all, because they have been taught that the Roman Church alone represents Him in the earth.

It is the privilege—nay, the duty—of Protestant Christians to tell their Catholic friends and neighbors what great things the Lord has done for them, and how He has delivered them from the condemnation of sin. There is no better field for the spreading of the pure Gospel to-day than that presented by the Roman Catholics of this country. And this is not for the ministers alone to do; every Christian should take part in this kind of work. It is for you to bear witness to the peace and joy that you have received from Jesus Christ, and if you hold back from doing so, God will withhold from you some of the joy and brightness that you would otherwise have had in your life. If your Catholic friend says that you have no right to talk to him about religion, you can reply that you have received so much light and blessing in your soul through simple faith in Christ, that you must tell him about it so that he can share the happiness you enjoy. There is no need to approach him in a spirit of contention or hostility; if you do, your words will have little effect. But the truth is that the Roman Catholic people everywhere are ready to receive the Gospel. There is not a Protestant Church in this city, for example, that does not receive new members every month who have been Roman Catholics. There is little or nothing said about it, of course, because these friends, when they come out into the light, are naturally anxious to leave the past of darkness and error be-

hind them. But the day of the salvation of the Roman Catholic people draweth nigh, and thrice blessed will all those be who take any part in hastening it!

THE REV. LOUIS MEYER, A CONVERTED PRIEST

At this Easter service also, the Rev. Louis Meyer, B.D., briefly described how he had, while a priest at Belleville, Ill., been brought face to face with the failure of the doctrines and ceremonies of the Roman Church to give peace of soul and joy of heart to the best and most devout members of his congregation, and also to himself. Through the continual reading at daily mass of John 1:11, 12, he was led to see the doctrine of justification by faith. When he found himself unable longer to preach doctrines he did not believe, he went to England. He then became tutor in the family of a Russian noble, and thus earned enough money to carry him through a course of study at Erlangen University in Germany. There he heard of Christ's Mission, and after receiving THE CONVERTED CATHOLIC, wrote to Pastor O'Connor, with whom he had been in communication for the last two years.

It was now his earnest desire to devote his life to the preaching of the pure Gospel of Christ, so that others might know the spiritual rest and peace that he had found in obeying the invitation of Christ to come unto Him, repenting of sin and believing in Him as a personal Saviour.

On the previous day a Capuchin priest called at Christ's Mission for counsel and conference, so that there were then four priests in the house at once.

As the chapel of Christ's Mission must be enlarged this season, Pastor O'Connor said he hoped all the friends who are interested would put forth renewed efforts at this time to make up the amount required. From every point of view, spiritual and material, no better investment has been made by Christian friends than what they have done for Christ's Mission, and the prospects for better work in the future are brighter than ever before.

Dr. Sanderson's Remarkable Testimony

On Sunday, March 13, the Rev. Joseph Sanderson, D.D., the Nestor of the Presbyterian ministry in New York city, delivered a great address in the chapel of Christ's Mission on the life and work of St. Patrick.

One passage of this fine sermon was of special interest because it related important facts concerning the speaker's personal history. After referring to the grandfather and father of the famous apostle to the Irish people, and the religious instruction received by St. Patrick in his youth, he said that his own parents had given earnest heed to the thorough grounding of all their children in all the fundamental principles of the evangelical faith. He pointed out how grateful the children of such parents should be for the privilege conferred upon them, and said:

"He who speaks these words to you is the child of such parents, who have long since passed into the skies; and while he is now in the closing months of his eighty-seventh year, he seems to hear yet, day by day, the sound in his ears of his father's pleading prayers to God for his children, and the sweet melodious tones of his mother's voice, as she led, during family prayers, in singing the Psalms of David. Such training constrained the speaker, in his fifteenth year, after an examination by the officers of the church and on profession of his faith in Christ, to unite with the Presbyterian church near his native town in Ireland.

"This occurred about six months before I passed my examination for entrance into the Royal College, Belfast, November 1, 1838. It may also be mentioned, as a result of early religious training in my parents' home, that on the same day when I united with the church, my brother united also, on profession of his faith, and that we were the last of six children in that family who had united in the same manner."

Dr. Sanderson has been a Presbyterian minister in New York city for over sixty years, and is in the full enjoyment of all his faculties. He has always been a warm admirer of the work of Christ's Mission and of THE CONVERTED CATHOLIC.

Dr. Sanderson was a great friend of the late Dr. John Hall's, the famous pastor of the Fifth Avenue Presbyterian Church, New York, and he hopes Dr. Hall's great sermon which has appeared in THE CONVERTED CATHOLIC will be published in pamphlet form.

Blessed Are the Persecuted

When Catholics are converted, in most cases they are compelled to leave their own people, and have to face the opposition and malignant persecution of their former associates. This is especially true of priests who, for conscientious reasons, leave the Roman Catholic Church. As they advance in the Christian life, however, they realize the truth of the words of the Psalmist: "When my father and my mother forsake me, then the Lord will take me up." The promise of God is that in the time of trouble He will hide His children in His pavilion: in the secret of His tabernacle He shall hide them. "Thou hast been my help; leave me not, neither forsake me, O God of my salvation." Such promises are comforting to all who are reviled and persecuted, and against whom all manner of evil is spoken.

Preaching on this subject, the greatest preacher of his generation, Charles H. Spurgeon, said:

I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillside. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild bird notes among the heather. The flock of slaughter, the people of God that were hunted down by the foe, these were they who saw the Lord. Down there where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven, and more visions of celestial things, than in the courts of princes. The Lord Jesus loves to reveal himself to those of his saints who dare take the bleak side of the hill with him. If you are willing to follow him when the wind blows in your teeth, and the snow-flakes come thickly till you are almost blinded, and if you can say,

"Through floods and flames, if Jesus lead,

I'll follow where he goes,"

you shall have such unveilings of his love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumphant in all places.

The Unification of Italy

BY REV. EDWIN WHITTER CASWELL

THE refusal of the Pope to give audience to former Vice-President Fairbanks, on Monday, February 7, because he had agreed to deliver an address in the Methodist Episcopal Church at Rome, recalls the sentiments and statements uttered in the great American celebration of the unity of Italy, at the Academy of Music, New York City, held January 12, 1871.

The call for that most important meeting was signed by the following: William E. Dodge, Morris K. Jesup, Cyrus W. Field, Bishop E. S. Jaynes, Henry C. Potter, Samuel F. B. Morse, Henry Clews, R. Ogden Doremus, Levi P. Morton, Phelps, Dodge & Co., and a long list of other distinguished men.

The New York *Times*, commenting upon the call for this recognition of Italian nationality, said: "That the old priestly monarchy, dating almost from Charlemagne, which had sown its harvest of wrongs and oppressions for centuries, which had once founded its throne over all earthly monarchies, and under religious names had scattered curses among mankind, whose fall had been the object of prayer and the supposed subject of prophecy, should at length, after a thousand years and more of misrule, be overthrown by its own subjects, and be succeeded by a kingdom in harmony with the ideas of the age, was something that no liberal American could hear of without the deepest feeling of approval."

The vast audience which completely filled the Academy of Music was called to order by Hon. James W. Beekman, who nominated Major-General John A. Dix as presiding officer. At the opening of the meeting, letters were read by the Secretary from many who were unable to accept the invitation to be present. The first letter was from Hon. Schuyler Colfax, Vice-President of the United States, who said, in part, "I can therefore heartily respond to those emphatic words of Victor Emmanuel to the Italian Parliament, 'Italy is free and one. It now depends on us only to render her great and happy.' But I may add that nothing is clearer

than if she desires to be great and happy, she must establish and maintain, at the very cornerstone of United Italy, civil and religious liberty, and, as the fitting adjunct of this great idea of civil liberty, the right of all to worship God as their individual conscience commands, guaranteed alike to Jew and Gentile, to Protestant and Catholic, to priest and layman, to King and Pope. In this sign they will conquer."

The next extract is taken from the letter of Hon. Charles Sumner, United States Senator, who wrote as follows: "Beyond the triumph of the nation, I see in this event two other things of surpassing value in the history of liberty. First, the union of Church and State is overthrown in its greatest example. The Pope remains pastor of a mighty flock, but without temporal power. All are at liberty to worship God according to conscience, without compulsion from man. Therefore, not only in sympathy with Italy, but in devotion to human rights, do I rejoice in this day."

The Hon. James A. Garfield, afterward President, said: "When I was in Florence, in the stirring days of September, 1867, a prominent Italian citizen said to me, quoting a paragraph of Sismondi's History of Liberty in Italy, 'Italy is crushed; but her heart still beats with the love of liberty, of virtue and glory. She is chained and covered with blood; but she still understands her strength and her future destiny; she is insulted by those to whom she opened the career of all progress; but she feels that she is destined to take the lead again, and Europe will know no rest until the nation which in the Dark Ages lighted the torch of civilization with that of liberty shall herself be able to enjoy the light she created.' 'This,' said the Italian, 'was prophecy in 1832, but in 1867 we are witnessing its fulfillment.' Italy can now rejoice that popular suffrage has restored her ancient capital and completed her national unity."

Major-General O. O. Howard wrote: "The principle that one man, with God on his side, or better, with Christ in his heart, is stronger than a host opposed, gives security in the darkest times. This being the case, I hope our Christian people will be wide awake; and, as they followed our armies

with Christian schools and free churches, so they will go to help their brethren in Italy to multiply the nuclei of freedom, to enable them at Rome, by free schools and free churches, to understand and put in practice Paul's letter to their fathers, whose doctrines will not only give the people independence, but make them free indeed."

The next extract is from the letter of Professor Samuel F. B. Morse: "It is then in harmony with the universal sentiment of the American people, for a particular class or denomination of Christians, to step out of their appropriate and legitimate sphere to take to task a foreign nation and a foreign sovereign for exercising that natural right so strongly set in the very foundation of our governmental system. It is a matter of notoriety that a very general concerted movement has recently been made throughout the land [the United States] by the ecclesiastical directors of the Roman Catholic denomination, for the purpose of representing (may I not say, rather, misrepresenting?) to the world the sympathies of the American people with the late civil changes in Italy. When the question before them is, whether freedom or despotism shall triumph, it needs no labored proof in support of the affirmation that Americans instinctively sympathize with freedom."

William Lloyd Garrison says: "The evil wrought by that power, in the State and the Church, through all the ramifications of society, and in the mental, moral and physical conditions of the accumulated millions subject to its sway through long suffering centuries, has been vast and immeasurable—the overshadowing curse of Christendom. It is for heaven and earth to rejoice over its downfall. Now, where all has been darkness, let there be light; where conscience has been perverted or paralyzed by the sorcery of Papal domination, let it be quickened and have unlimited scope; where reason has been dethroned, let it be inaugurated with more than kingly honors, and let the people of Italy resolve never more to wear the fetters of civil or religious bondage."

The following is from Professor Alexis Caswell, President of Brown University: "The interest of the traveler in Italy

has hitherto centered chiefly in antiquities and art, in the Capitol and the Vatican, and St. Peter's. It will now be directed, perhaps in a paramount degree, to the progress of education, of morality, of **religion**, and the industrial arts, among the masses of a great people. Every lover of freedom and the happiness of his race **must** rejoice in the prospect."

Rev. Morgan Dix, Rector of Trinity Church, wrote: "It is well for our common Christianity that the venerable patriarch of Rome finds himself again after a thousand years of error, in his true place as ruler of a kingdom not of this world. There may he ever remain, protected and honored in his spiritual rights, yet no more than any other citizen before the impartial face of the law."

Rev. Byron Sunderland, late Chaplain of the United States Senate, speaking of Roman rule, said: "She has purloined the Bible; she has made the centuries dark with ignorance and superstition. She has scattered the apples of discord among all people. She has filled the earth with intrigue, violence and blood. She is the common enemy of the liberties of mankind! To-day the Papacy shuts out Protestant churches from Rome; it dominates by the almost ineradicable prejudice of its education, the very hearts and minds, the hopes and fears, of those who would revolt against it."

Rev. S. Irenæus Prime said: "Having worshipped God in my own way in Russia and Austria and Turkey and Spain—having had friends enjoying the same rights in Japan and China and India—I came to Rome, and there only, of all places on this earth, was freedom of worship forbidden under penalty of the Inquisition. I rejoice, therefore, that the Cavour Constitution now extends over the whole of that classic and beautiful peninsula, and that Rome is free."

The next extract is from Rev. Leonard Bacon, of New Haven: "As a Catholic Christian, though not a Roman Catholic, I congratulate all Roman Catholics, in Italy and everywhere else, that the revered head of their world-wide organization for spiritual fellowship may now say in simple verity what that august personage, whose vicar they believe him to be, said, when accused of aiming at secular dominion, 'My kingdom is not of this world.' I congratulate the ven-

erable Pontiff himself on that release from the cares and burdensome responsibilities of secular government which permits him now to say, with the primitive Apostles, 'We will give ourselves continually to prayer and the ministry of the Word.'

Rev. Horace Bushnell, of Hartford, wrote: "Twenty-five years ago I spent a part of a winter in Rome and became so far oppressed by the abuses there of law and civil administration, that I was constrained to seek relief in the presumptuous and, most people thought, very foolish way of writing and publishing a letter to the Pope. That letter was shortly translated and was circulated for a long time as one of the incendiary documents—entered in the Index Expurgatorius under that description. Let that letter, at least, be my testimony of sympathy in the civil emancipation of Italy."

(To be continued)

A Catholic Congregation Becomes Protestant

A recent issue of *The Living Church*, a Protestant Episcopal paper published in Milwaukee, contained the following notification sent to the *Kansas City Star* by the Rt. Rev. E. R. Atwill, D.D., Bishop of Kansas City:

For the information of our Italian citizens I desire to announce through your paper that I have taken under my jurisdiction the congregation of St. John the Baptist and have appointed Father Johann Marchello priest thereof. As Fr. Marchello has not yet been naturalized, he cannot, under the law of our State, unite persons in holy matrimony. I have, therefore, appointed Father Stewart-Smith of St. Mary's Church his co-adjutor, to take the vital part of marriage services and to do whatever else may be necessary in the affairs of the parish.

This statement refers to the reception into the Protestant Episcopal Church of an Italian Roman Catholic priest and this entire membership of 300 persons. The congregation has a good church building.

The disintegration of the Roman Catholic Church will be accelerated when Protestants sympathetically encourage Catholics everywhere to come out of it.

**Editor O'Connor's Letters to Cardinal
Gibbons**

Eighth Series.

No. 13.

331 West Fifty-seventh Street, New York, April, 1910.

SIR: In my last two letters I had occasion to give you some good natured counsel about your visit to this city in January to eulogize the Paulist Fathers in their futile efforts to make Papists of American Protestants, and also your irreverent reference to the divine vengeance causing the rise of the River Seine and flooding the city of Paris because the French people had deprived your church of \$8,000,000 a year and driven out the teaching orders as the enemies of the Republic. Those monks and nuns would not obey the law which separated the State from the Church, and you implied—the wish was father to the thought—that the Almighty punished those French Catholics by these floods for making those laws. Before the ink was dry that recorded your impious utterance, the beautiful city of Paris had recovered her wonted prosperity and gaiety.

Then you had a bad time in February—which was duly set forth in the March letter—when the Pope insulted the American people by snubbing Vice-President Fairbanks on the occasion of his visit to Rome, because he would not break his promise to speak in the Methodist Church.

You seem to have recovered in some measure from the chagrin of those blunders, for we find this item of news in the Baltimore letter of the *New York Christian Advocate*, March 24, 1910, under the heading:

"SAINT PATRICK AND THE PUBLIC SCHOOLS."

One of the most foolish things done by the School Board was the making of Saint Patrick's day a holiday in the public schools of Baltimore city. As Lincoln's Birthday was passed over, the teachers at first thought it was a "joke." Mayor Mahool, unable to make a legal holiday in the city, declared all municipal offices closed at noon. It was too good a thing for Cardinal Gibbons to pass by and arrangements were made for a parade on Saint Patrick's day, the first Irish parade for twenty-six years, with 1,500 men in line. The Baltimore county schools did not have holiday even on Washington's Birthday.

As you know, Cardinal, the *Christian Advocate* is the great Methodist paper of this city, and it seems providential for the Protestant cause that you should have made another blunder that called forth this remonstrance from the largest Protestant denomination in America. The Methodists will get even with you for the indignity your Pope sought to place upon one of their most distinguished members, and the American people will sustain them in all their efforts. The absurdity of making St. Patrick's Day an American holiday, even where Washington or Lincoln Day is not observed, is so ludicrous that I am much mistaken if you will not find that you have over-reached yourself in this little political deal.

COMMEMORATION OF TOLERATION IN MARYLAND.

Another public matter in which you meddled last month has aroused much indignation not only in your own city of Baltimore, but throughout the State of Maryland. The citizens of Annapolis, the State capital, recently celebrated the two hundredth anniversary of the grant to that city of its charter by Queen Anne, of England, and many of them thought it would be fitting to erect a memorial there in commemoration of the original settlement of the place in 1649, and of the passage of the "Act Concerning Religion" in that year, and a bill was accordingly placed before the Legislature providing an appropriation of \$10,000.

The memorial decided upon was a public fountain, bearing the figures of a Puritan, a Cavalier, and a priest, representing the three religious bodies in the colony when the city was founded. A picture of it appeared in the *Baltimore Sun*, March 13. You thereupon entered a public protest saying that neither Puritan nor Cavalier was instrumental in establishing religious liberty in Maryland, and therefore their statues should not appear on the memorial, but that the representative of your Church alone should be placed on this memorial.

The facts, however, are lucidly set forth in the clause of the bill introduced in the Legislature, as follows:

In the year 1649 the General Assembly of the Province of Maryland passed the famous "act concerning religion," which for the first time in America established by law religious liberty, although religious liberty had been the established rule and practice in the Province of Maryland since its settlement.

Your impudent interference in this matter was, of course, promptly challenged, and among others who appealed to the facts of history was Major Richard M. Venable, a learned authority on Maryland history, who said:

It would be absurd to put the figures of the Calverts [Roman Catholics] on the monument despite the fact that Protestants were allowed to worship in the colony those Catholics founded. The reason is simple. Under Charles I, who nominally was a Protestant, however much he might have been a Catholic at heart, and had a Protestant Parliament at his heels, persecution of Protestants as such in an English colony would have been utterly out of the question.

That ought to be plain enough. Then why give them the credit for a religious toleration they could not help? Under the Commonwealth, with Cromwell the English ruler, himself a tolerant and liberal man, it would have been equally unthinkable.

The Rev. Charles M. Levister, Editor of the *Baltimore Methodist*, also in a public letter said:

To erect a monument commemorating religious toleration and make that monument a memorial to Lord Baltimore as representing the Roman Catholic position on that question is a wilful perversion of the history of the Church from its beginning. Whatever opinion Lord Baltimore himself may have held concerning this matter, it is inconceivable how any person who is at all familiar with the history of Roman Catholicism can claim that Lord Baltimore's attitude reflected the position of his Church.

I am sure that you recall the well known fact that in the very year in which the charter was granted Lord Baltimore giving him proprietary rights in Maryland, Galileo was forced, under threat of torture by an inquisition ordered by Pope Urban VIII, to recant the truth of God, which he had discovered in the skies.

So you stand convicted of perversion of historical facts—and this not for the first time, either. When you returned to this country, from your visit to the Pope in Rome, to Baltimore, in 1908, the Rev. Randolph H. McKim, D.D., of Washington, D. C., proved, in a public letter, the falsity of your pulpit utterance during the Eucharistic Congress fiasco in London a few weeks before, in which you made the plea now under consideration. In that letter, Dr. McKim showed that Lord Baltimore's colony was largely made up of Protestants; that the colony could not have existed without religious toleration; that the legislature which passed the act concerning religion had sixteen Protestants to eight Catholics; that the colony charter required recognition

of the religion of the Church of England; that the charter also demanded toleration for both Protestants and Catholics; and that the genesis of the Maryland Act was in the act passed by the English House of Commons, October 27, 1647, which, in the same language as that of the Maryland decree, said that the inhabitants of all American plantations should "have and enjoy the liberty of conscience in the matters of God's worship." Dr. McKim also showed that if the colony of Maryland had then been under the sway of such sovereigns as Mary of England, Philip II of Spain, or Louis XIV of France, there would have been no toleration at all—any more than there was in France, Spain and Italy during the period under review.

All Marylanders delight to honor the memory of Lord Baltimore, and there is no objection to his statue on this memorial in Annapolis. But your posing as the apostle of religious toleration is ludicrous in view of the facts of history both past and present. During the very week in which you were claiming for a Roman Catholic the credit of introducing religious toleration in this country, the New York papers contained this despatch from Caracas, Venezuela, March 18:

The Rev. Gerard A. Bailly, a missionary of the Christian and Missionary Alliance and agent for the American Bible Society, while holding services at Guarenas, was attacked by the Catholic populace, though he escaped uninjured. An Italian convert was less fortunate and was thrown into a ditch. The Bibles used at the service were destroyed by the assailants. The Italian Minister has asked for an investigation, and American Minister Russell has also demanded that the Foreign Office investigate the assault upon Bailly and that reparation be made.

Rev. Gerard Bailly is a native of California and has been engaged in missionary work in Venezuela for about ten years. He was sent out by the Christian and Missionary Alliance, but has acted also as agent for the American Bible Society. The headquarters of the mission in Venezuela is at Caracas.

The intolerance and bigotry of the Roman Church are part of its very fibre, and you and all other members of the hierarchy are bound by oath to enforce its decrees whenever and wherever possible.

Thus I leave you this month, Cardinal, to such reflections as a man in the pillory might enjoy.

Yours truly,

JAMES A. O'CONNOR.

Rome Justifies Killing Heretics

Father Lépicier, Professor of Theology at the Propaganda College and an adviser of the Biblical Commission recently appointed by the Pope, published in Rome a book for the use of students called "The Stability and Progress of Dogma." This book contains the following passages:

First part, Article V, Sec. 9: "Whether and in what manner heretics are to be tolerated . . . If any one makes public profession of heresy or tries to pervert others, by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he may also be justly killed, lest his contagious and dangerous example should cause loss to others. In fact, a wicked man, says Aristotle, is worse than a beast and does more harm, from which it follows that if it is not wrong to kill a beast of the forest, especially if it be mischievous, so it may be a good action to deprive a heretic man of the power of carrying on a mischievous life, as an injurer of divine truth and an enemy of the health of other men."

In Section 10, the author says that many theologians have thought they might deny to the Roman Church the right of decreeing the death penalty against any man, either for heresy or any other crime, "but," he adds:

"how this can be reconciled with the constitution of the Church and the facts of history does not appear clearly enough to enable me to treat it as acceptable."

Section 11. "How the Church proceeds with heretics." Two preliminary warnings, then excommunication. After which "If this fails the Church delivers the heretic man to secular judgment, in order that he may be exterminated from the world by death."

"Further, it cannot be denied that the Church, absolutely speaking, has the right to put heretics to death, even if they have come to repentance."

In this book the author condemns all separation of Church and State, and denies the lawfulness of any system which would grant to each reciprocal independence. He also claims for the Pope the right to depose apostate princes (*Principes apostatae ab imperio possunt deponi auctoritate Summi Pontificis*). In reply to theologians who have contested that right he declares that he sees no way that it can be denied or even doubted, without compromising the integrity of the faith.

A Definite Notice to Subscribers

This month of April, 1910, is the last period allowed for THE CONVERTED CATHOLIC to be sent to any persons who have not paid for it this year. It will be a pity to drop the names of many readers from the mail list; but they must send notice now if they wish the magazine to be continued. With the divine blessing it will continue to be published while there is need of such a paper. But those who do not wish it Godspeed cannot expect to have it sent to them any longer. The increased cost of printing renders this impossible. "'Tis true, 'tis pity; pity 'tis 'tis true."

Kindly send the subscription this month, or say something about it.

Waldensians in New York

The Rev. James A. O'Connor, of Christ's Mission, 331 West Fifty-seventh street, New York, has opened the mission house for the services of the recently formed Waldensian Union. Thirty-five persons attended the first meeting in January, and now over one hundred are present every Sunday. Professor Alberto Clot, the Waldensian delegate in the United States, with the Rev. Arturo Muston, president of the Waldensians in Italy, and the Rev. Giorgio Bartoli, former Jesuit, now a Waldensian minister, have spoken at several services. The French language is used at these meetings, which are held in the chapel every Sunday at 2:30 p. m.—*New York Christian Advocate*, March 17, 1910.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

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JAMES A. O'CONNOR, PUBLISHER,

331 West 57th St., New York.

Subscription, per Year..... \$1.50

Entered at the Post Office, New York, as second class matter.
